A Briefe ANSWER TO A DISCOURSE Lately Written by one *P. B.*

TO PROVE

BAPTISME under the defection of *Antichrist*, to be the Ordinance of

IESUS CHRIST,

AND

The Baptizing of Infants to be agreeable to the Word of GOD.

Wherein is Declared (from his owne grounds) that true Baptisme, and a false Church are inconsistent, and cannot stand together: And also maintained, That the Baptizing of Infants hath no authority from the Scriptures.

The simple beleeveth every Word: but the prudent man looketh well to his goings. PROV. 14.15.

By Robert BARROW.

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To the Reader.

Although divers of the learned have declared the Baptiſme of Infants to be but a humane tradition; as P. B. *confeſſeth in his Epiſtle, page* 3. *yet notwithſtanding, there be many that have, and doe take upon them, to countenance the ſame by the Word of God, wherein they commit a double offence; one in ſeducing the people, and leading them to diſobedience againſt Chriſt,* Mat. 28. 19. Mar 16. 15, 16. *whom they are to heare in all things,* Acts 3. *The other in taking the Word of Chriſt, and putting it as a ſword into the hands of men to defend and maintaine themſelves in ſuch their diſobedience againſt him; amongſt whom, one* P. B. *hath lately taken part in publiſhing a booke to proove the 'Baptiſme of Infants to be agreeable to the word of God, but (as many times it falleth out when*

men undertake to defend an evill cauſe) he hath ſo bewrayed the error of that doctrine, that in the judgement of any, who are but indifferently acquainted with the Scriptures, there needs no more beſaid to diſcover the falſity thereof, and ſinfulneſſe of his owne practice in the ſame things wherein unadviſedly hee accuſeth others. One inſtvnce I ſhall give thereby to cauſe the Reader in purſuing his diſcourſe, to take notice therin hee fighteth againſt himſelfe, and in that thing moſt of all whereupon his whole building ſtandeth, which is the perpetuity of the viſible Church under the new Teſtament, page 1. and ſo by conſequent of Baptiſme, whereby the matter of the Church is differenced, page 3.4. wherein hee maketh Baptiſme to depend upon the Church; whence then it muſt needs follow, that unleſſe hee can finde ſuch a Church which hath ſucceſſively continued from the firſt planting, untill theſe dayes, hee cannot aſſure himſefe that his baptiſme received, is the ordinance of Chriſt. But pag. 2.3. he confeſſeth that he knoweth not where any ſuch Church hath continued, nor doth hee believe that any can be found that can make ſuch a continuance of the Church to appeare: therefore hee received not his Baptiſme

from

from any such Church, nor is it then by his owne argument, the baptisme of Christ, but a counterfeit, or Idoll come out of the bottomelesse pit, as hee himselfe speaketh, page 6. *Having thus destroyed his foundation, and impeached his owne baptisme, and the baptisme of the Church of* England, *derived from the Church of* Rome, *a false state the mother of fornications, &c. as he affirmeth in the* 3. page *of his Epistle to the Reader, his whole building must needs fall to the ground, which thing being considered, I know it may be thought, that an Answer to such a Discourse should be altogether unnecessary; for hee that impeacheth himselfe, needs no other to accuse him; yet nevertheless, hearing that some not well acquainted with the state of this controversie have by his mis-applying the Scriptures in the handling of the same, been prejudiced against the truth, by him evill spoken of; for their sakes therefore is this briefe Answer made, wherein not regarding to follow him to and fro, in all his vaine wandering and tautologies (wherewith his booke is stored) I have reduced his whole Discourse into such particular heads, as doe either concern the perpetuity of the visible* Church, *the baptisme of the* Church *of* Rome, *or the bap-*

tiſme of Infants, &c. which hee undertaketh to prove; for Anſwer, I have made uſe of little, ſave onely what I have found in his owne writing, wherein indeed, is ſufficient to diſcover the vanity of his opinion in theſe particulars, and to ſatisfie any that thereby have taken offence againg the truth; but all that is ſaid, will appeare to thee (courteous Reader) *in the following Anſwer, and therefore I ſhall referre thee thereunto, and alſo unto the grace and guidance of* Chriſt *our Redeemer, in whoſe ſervice I am alwayes thine,*

R. BARROVV.

A BREIFE ANSVVER
To a *Diſcourſe*, lately written by one *P. B.* &c.

FIrſt, he ſaith, that the viſible Church of Chriſt hath had a perpetuall continuance in the world from the firſt plantation thereof by Chriſt and the Apoſtles, and ſhall ſo continue unto the end of the world; this he ſaith was propheſied, *Eſa.* 9. 7. 59. 21. witneſſed, *Luke* 1. 33. *Acts* 5. 29. and confirmed, *Matth.* 16. 18. 28. 20. and theſe Scriptures are ſtable and true, and ſo to be accounted by all the Saints, *page* 1.

I anſwer, That theſe Scriptures, and all other, being delivered by the ſpirit of God, 2 *Pet.* 1. 21. are ſtable and true, and ſo to be accounted of all the world, *Acts* 3. 22. 23. and yet are not therefore the ſeverall gloſſes and underſtandings of men given upon theſe or other Scriptures alwayes ſtable and true, nor ſo to be accounted of any man. Before wee give credit therefore to his conſtruction of theſe Scriptures; wee will a little examine how he makes the truth thereof to appeare: he ſaith, that the perpetuity of the viſible Church was propheſied, *Eſay* 9. 7. 59. 21. *And the Word is yea and Amen, &c.* whereupon then it muſt needs follow, that if the viſible Church of Chriſt hath not had a perpetuall uninterrupted ſucceſſion in the world ever ſince the firſt plantation thereof, untill theſe dayes, though this propheſie in it ſelfe be true, yet his underſtanding and interpretation thereof muſt needs be falſe. This rule the Lord himſelfe hath given us, thereby to diſtinguiſh the true Prophet from the falſe, *Deutron.* 18. 22. hee ſaith, when a Prophet ſpeaketh in the name of the Lord, and if the thing follow not, nor come to paſſe, that is, not the thing which the Lord hath ſpoken, but the Prophet hath ſpoken it preſumptuouſly. Now, as hereby wee are taught to diſtinguiſh the true Prophets from the falſe, ſo likewiſe are wee by the ſame rule taught, to know the true interpretation of every

propheſie

propheſie from the falſe, and therefore when any interpretation of any propheſie is given, and accordingly the thing follow not nor come to paſſe. that is, not the thing which the Lord hath ſpoken in that propheſie, but it's a falſe interpretation, and he is a falſe Prophet that hath given the ſame, of whom wee are taught to beware, *Matth.*7.15. from which imputation, we ſhall now ſee how well he acquitteth himſelfe.

Firſt, he telleth us, that the defection and falling away under *Antichriſt* was very generall and marvellous univerſall; and this he proveth, *Rev.* 13. 8. 16. (to which alſo he might have added the 3. 4. and 7. verſes) and unleſſe the defection under *Antichriſt* had beene thus univerſall, he ſaith the *Waldenſes*, who appeared in the dawne of the day, could not truly have beene called the firſt fruits unto God, as he conceiveth they were, *pag.* 2. We ſay ſo too, and alſo firme that the viſible Church could not continue under that defection, becauſe it's ſaid, it was given to him to make warre with the Saints, and to overcome them, and if to overcome them, they could not continue, for if they had not continued, then he did not overcome them and kill them with the ſword, as it is ſaid hee did, *Rev.* 13. 7. 10. compared with *Dan.* 7. 21. 25. Moreover, it is ſaid, that thoſe which worſhipped the Beaſt, were ſuch, whoſe names were not written in the Lambs booke of life; therefore the viſible Church could not continue under that defection. But if it did not there continue, yet haply it might continue under the *Greekes*? To this he anſwereth, that indeed the *Greekes* did not alwayes ſubject themſelves to the *Romane* power, yet were they very little ſhort in defection, in ſo much, that according to the meaſure whereby the *Romaniſts* are meaſured, they will ſtand and fall together; well but I demand (although the Church did not continue under the defection of *Antichriſt*, nor yet under the *Greekes*) whether he doe not conceive that ſome man may be found able (though hee cannot himſelfe) to make it appeare that the the viſible *Church* hath continued elſewhere in the world? Vnto this he anſwereth, that he believeth none can be found able to make any ſuch continuance of the *Church* to appeare, *page* 3. if any could, he would thanke God for ſuch a diſcovery. And who then can believe his expoſition of *Eſay* 9. 7. 59. 21. &c. ſeeing that his owne mouth teſtifieth that no man can be found able to make the truth thereof to appeare; and therefore it muſt needs follow, that he hath given a falſe interpretation of the Scriptures by him alledged to prove the perpetuity of the viſible *Church*; neither will he himſelfe, nor any other, be able to cleare him from the imputation of a falſe Prophet, and one that hath ſpo-

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ken presumptuously in the name of the Lord, *Deut.* 18. 22. therefore having thus confuted himselfe in this point, I thinke it a needlesse thing for mee to spend any more time in the confutation of it. But seeing hee confesseth that none can be found able to make any such continuance of a visible *Church* (as he speaketh of) to appeare, why are we by him blamed for not believing such a continuance, *page* 4. and why are we so often charged for not believing the continuance thereof under the defection of *Antichrist*, *pag.* 3 4.5. and 9. And why also are we accused for making Christ a widower, in not believing a perpetuall succession of the visible *Church* of *Christ*, seeing he himselfe believeth no man can prove the perpetuall succession thereof? What, would he have us believe that which he cannot believe himselfe? Herein hee is much more uncharitable then the *Pope*; who requireth none to believe what hee and his *Church* believeth not. If *Christ* must be a widower, except he hath alwayes a visible Church in the world, then there is no salvation out of the visible *Church*, because none can be saved which are not first united to, and made one with *Christ*, (and then what shall become of those believers which in all ages have appeared, such as *Ierome* of *Prague*, *Iohn Hus*, *&c.* who lost their lives for the testimonie of Jesus, and were never members of any true visible *Church*: I hope *P. B.* will not say that they perished in their sins) and if they were saved, then were they espoused unto and united to *Christ*; and if so, then *Christ* hath, and so may have a Spouse, although no visible *Church*, but *P. B.* I conceive, was so studious when he wrote his booke, to bring absurdities upon us, that he altogether forgot himselfe.

Furthermore, seeing hee cannot believe that any can be found able to make the continuance of the visible *Church* to appeare, and that as hee saith, The administration of Baptisme doth so depend thereupon, that by no meanes possible it can be had elsewhere, without a speciall commission given from heaven for that purpose, such as *Iohn* the Baptist had, *page* 4. & 6. I demand where, or of whom *P. B.* received his Baptisme: from the visible *Church* he received it not, for he knoweth not where any such *Church* is, neither doth hee believe that any man can make any such *Church* to appeare to have continued in the world, if any could, he would blesse God for such a discovery, *page* 3. & 4. Belike then hee received it from one that had a speciall commission like to that of *Iohn* the Baptists, at least by his discourse he would have us to thinke so, but I know it will appeare that it was but a Bull.

But being unwilling to receive this confutation from himselfe, or having begun a Discourse, so quickly to finish it, hee proceeds, and tells us, that seeing he believes that none can make it ap-

peare that the visible Church hath continued from under the defection of *Antichrist*, then it is more then probable, that it hath continued under that defection, *page* 3. But I demand how that can be probable, seeing that but a little before he told us, and also proved, that the defection and falling away under *Antichrist*, was very great, and marvellous universall, and therefore were the *Waldenses*, who appeared in the dawning of the day, not unfitly called the first fruits unto God; for they could not be the first, if there had beene a continuance, *page* 2. but he saith, 2 *Thes.* 2. 4. it is said, *That the Sonne of perdition who exalteth himselfe above all that is called God; or that is worshipped, sitteth in the Temple of God, shewing himselfe that he is God*, and therefore the *Church* hath continued under the defection of *Antichrist*, What is this, but *I Sir, no Sir*. But I answer, That the *Temple* here spoken of, wherein the *Man of Sinne* sitteth, and is worshipped, cannot be taken to be the *Church* of God, or that *Temple* of the living God. *whereof Iesus Christ is the Head*, Ephes. 1. 22 *and wherein God himselfe dwelleth and walketh*, 2 Cor. 6. 16. 17. The reason is, because that in 3 verse of this Chapter it is said, *That the Man of Sinne is not revealed untill first there be a falling away*, and therefore his comming is said, *verses* 9. & 10. *to be withall deceivableneſſe*; in whom? (not in the Church, but *in them that perish*, who, *because they received not the love of the truth, that they might be saved, therefore God sent them strong delusions, that they should believe lies, that all they might perish, who received not the truth, but had pleasure in unrighteousneſſe* verse 9. 10. 11. 12. Whereupon it must needs follow, that that Temple or Societie wherein *Antichrist* sitteth and is worshipped; consisteth of persons departed from the faith, *verse* 3. who are by God justly for that cause given up to believe lies, that so they may perish and be damned; and therefore not in any wise to be esteemed the *Church* of *Christ*, or *Temple of the living God*. And this must needs be so from his owne ground, seeing that by *Antichrist* here spoken of, he understandeth the *Beast* mentioned, *Rev.* 13. as apeareth by his applying this Scripture against *Antichrist*, *pag.* 2. Now, for as much as those that wonder after the *Beast*, and worship him, are said to be such, whose names are not written in the Lambs Book of Life, *Rev.* 13. 8 he cannot therfore understand the same to be the *Temple of God*, where *Antichrist* sitteth and is worshipped (unlesse he conceive that the *Church* of *Christ* consisteth of such persons, whose names are not written in the Booke of Life, which I suppose hee doth not) and therefore I conclude from his own grounds, that the *Temple* spoken of in the 2 *Thes.* 2. 4. is no more the *Temple* of God, then *Antichrist*, who sitteth therein, and is worshipped, is God himselfe, nor is otherwise to be esteemed, nor hath hee any reason more to affirme

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the one, then he hath to affirme the other; from hence therefore it cannot be made to appeare probable that the visible *Church* hath continued under the defection of *Antichrist*, but it must stand as *P. B.* at first affirmed, *page* 2. that under the defection of *Antichrist* it could not continue.

But suppose it were probable, that the Church had continued under that defection, then he saith *pag.* 3. that Baptisme by which the matter of the *Church* is differenced, hath there likewise continued, and there also it will be probable, that his Baptisme derived from thence is the Baptisme of *Iesus Christ*. (Here we may take notice by way) that the best ground he hath for his faith in this particular, is but a probability: well, but seeing that he holdeth that baptisme dependeth upon the true *Church*, then where no true *Church* is there can be no true Baptisme. Now, I need not here demand whether conceives the *Church* of *Rome* to be a true *Church*, because in his Epistle to the *Reader*, *page* 5. he desireth that none should thinke so of him, for there he saith, that he holds that state to be the mother of Fornications, the great whore, *Sodome* and *Egypt*, *&c.* therfore it must needs hence follow, that the *Church* of *Rome* hath not *Christs* Baptisme; for thus he reasoneth, if the *Church* hath continued, then Baptisme by which the matter of the Church is differenced hath continued, *page* 3. But the *Church* of *Rome* hath not continued the *Church* of *Christ*, but is become the mother of fornications, *Sodome* and *Egypt*, as he saith in his Epistle, *page* 5. therefore the Baptisme of *Christ* by which the matter of the *Church* is differenced, hath not continued in the *Church* of *Rome*; whereas therefore, *page* 5. hee desireth those which hold that the *Church* and *Baptisme* hath not continued under the defection of *Antichrist* would shew him the error and absurdity of such an opinion; he may easily discover the error and absurdity hereof himselfe, if he will but take notice of what hee hath herein written, *viz.* That Baptisme differenceth the true matter of the *Church* from the false, *pag.* 3. 4. whence it will necessarily follow, that if the baptisme of the *Church* of *Rome* be the Baptisme of *Christ* which differenceth the true matter of the *Church* from the false, then *Rome* the false matter must thereby be differenced from it selfe, and become a true *Church*; as when at first shee received *Christs* Baptisme, and then shall *Rome* be no longer *Rome*, but a true *Church* and *State*, differenced from a false by her baptisme which differenceth the true matter from the false; and therefore for any to hold the *church* of *Rome* to be a false *church*, as *P. B.* doth, and withall to maintaine that she retaineth the Baptisme of *Christ*, whereby the true matter of the *Church* is differenced from the false, is as much as if a man

should affirme even as he doth, that *Rome* is the mother of fornications, and also that *Rome* is the true Spouse of *Iesus Christ*, which is both absurd and contradictory.

I will therefore conclude this point thus, Seeing that true Baptisme differenceth the true matter of the *Church* from the false, as *P.B.* saith, and yet the baptisme of the *church* of *Rome* doth not difference her from the false matter, as he also affirmeth in his Epistle, *page* 5. therefore the baptisme of the *church* of *Rome* is not that Baptisme of Christ, which differenceth the true matter from the false, *page* 3.4. Secondly, That *Church* which hath no other baptisme then the Baptisme of *Rome*, which differenceth not the true matter from the false, cannot thereby be differenced from the false *church*; but *P.B.* and his *church* have no other baptisme then the baptisme of the *church* of *Rome* which differenceth not the true matter from the false, therfore, *P. B.* and his *church*, are not yet differenced from the false Church. Whether therefore *Christ* will owne the same for his Spouse, or reject her as a Harlot sprung from the mother of Fornications and Harlots, may very well be a question without *Question*.

But he saith, *page* 6. If the visible *Church* hath not continued, then Baptisme is ceased, and being ceased without a speciall commission, such as *Iohn* the Baptist had at first to baptize, it can never be againe obtained.

To this I answer, That although Baptisme were ceased, as hee intends it, *viz.* That there were no baptized persons in the world to be found, yet so long as Baptisme the Ordinance of God is found in the word, with a Commission serving to the end of the world for Believers or Disciples to make and baptise Disciples, as *Mat.* 28. 19. 20. Baptisme may be againe obtained without any such speciall Commission as that which at first was given to *Iohn* the Baptist; for it will not follow, that because *Iohn* the Baptist might not baptise before baptisme was instituted & he commanded to baptise, that therefore Believers after baptisme is instituted and commanded to make and baptise Disciples may not lawfully baptise such as are made Disciples, no more then it will follow, that because *Abraham* might not circumcise himselfe and his Males, before circumcision was instituted, and he commanded so to doe; that therefore the *Israelites* after circumcision was instituted, and they commanded to observe the same, might not, without a speciall Commission, such as *Abraham* had, lawfully circumcise their Males. It was necessary indeed, that *Iohn* the Baptist should have a speciall commission to baptise, Baptisme being not before instituted nor yet he, nor any other person required to baptise; as it was necessary to the first building of the Temple, that a patterne should be given,

1 *Chron.* 28.

Chron. 28. 11. 12. but as then another patterne was not expected as necessary for the rebuilding therof at the peoples returne out of captivity, who performed all things according to the first appointment and ordination, *Ezra* 3. so neither is it requisite, now baptisme being ceased, that a new Commission should be obtained for the raising of it up againe. But that according to their example in the former instance all be done according to the first institution and ordination of Jesus Christ, *Mat.* 28. 19. If it be objected as in *page* 8. that the commission was given to baptised persons, such as had received their baptisme from *Iohn*, and therefore it intendeth none that are unbaptised; I answer, that this commission requireth all such persons, who by the preaching of the Gospell, either are or shall be made Disciples unto the end of the world to be baptised, and *Christs* voyce must be obeyed in all things whatsoever he saith, *Act.* 3. 22. and that without delay, as *Acts.* 22. 16. therefore there lies a necessity upon all believers to be baptised. What is now to be done in this case? Baptised persons from whom they may receive the same as in a right line. *P. B.* believeth none can be found, *pag.* 2. 3. for if none can make it appeare that the visible Church hath continued, as he believeth none can, then can none make it appear that there are any baptised persons to be found in the world, and therfore ought cannot be had from any such, how then? why in the 2 *Tim.* 2. 16. & 17. the Apostle telleth us; *that the Scripture is profitable, and serveth for instruction in all righteousnesse, that the man of God may be perfect and throughly furnished unto all good workes*, and if unto all, then unto this of Baptisme; whereupon therefore I confidently affirme, that as at first, *Iohn* the Baptist, at the command of God baptised others, though he himselfe was unbaptised: even so now (according to his example (which amongst other things was written for our learning, that we thereby might be taught what to doe in the like case of necessity) *Rom.* 15. 4. May a Disciple at the command of Jesus Christ; *Matth.* 28. 19. *having made Disciples by the preaching of the Gospel baptise them for the remission of their sins*, Act. 2. 38.

If it further be objected, that this example is extraordinary, and therefore not exemplary; I answer, that every approved example, though extraordinary, serveth for our instruction and direction in the like extraordinary case; and this is warranted by Christs owne testimony, *Matth.* 12. 3. 4. where he declareth, that although in ordinary cases it was unlawfull for any to eate the *Shew bread*, save onely the *Priest*, yet in case of necessity it was lawfull and warrantable, both for *David*, and also for souldiers to eate thereof, whereby he justifieth his Disciples, who in the like case of neces-

fity, were enforced to doe that which otherwiſe was not lawfull to be done on the Sabbath day. This is our caſe, and hereby wee juſtifie our practice in the point in hand, and by all which it doth appeare, that although baptiſme were ceaſed in that ſenſe wherein he ſpeaketh, yet ſeeing that that there is a commiſſion already given for baptiſme, which by Chriſt himſelfe is extended to the end of the world, there is no need of a new commiſsion for the raiſing of it up againe; and therefore, from that which *P. B.* ſpeaketh concerning *Nadab* and *Abihu*, their offering of ſtrange fire, which the Lord commanded not *Lev.*10. hee might more fitly have applyed againſt his ſtrange baptiſme, *viz.* the baptiſme of Infants, of which the Lord hath never ſpoken, then againſt the baptiſing of believers at his command, and according to his owne inſtitution, *Matth.*28. 19. but for want of better matter to fill up his booke, he was, it ſeemes, inforced to make uſe of vaine words.

But this is not all for although it be proved that there is commiſſion and authority for Diſciples to baptiſe, though they themſelves be unbaptiſed in the caſe before declared; yet there is another thing whereat *P. B.* is greatly offended, and that is the manner in which this new baptiſme (as he calleth it) is adminiſtred (which according to the inſtitution) is by dipping the whole man in water or burying the whole man under the water, *Col.*2.12. *Rom.*6. This although the Lord command the ſame, *Mat.*28.19. and examples both of Chriſt himſelfe, *Mar.*1.9. *Mat.*3.16. *Iohn* the Baptiſt, *Ioh.*3.23. *Philip* and the *Eunuch*, *Act.*8.38.39. all of them giving witneſſe thereunto, yet he cannot believe it to be ſo neceſſary, as that a perſon who is onely ſprinkled with water, ſhould be eſteemed unbaptiſed, *p.*12. But what are his Reaſons that perſwade him thus to judge? he ſaith, at the moſt, ſprinkling can be but a defect in the quantity of the element, and it's wonderfull that a *Nullity* ſhould follow thereupon. I anſwer, that it's wonderfull that any ſhould eſteeme that to be an ordinance of Chriſt, which Chriſt hath never ordained; but Chriſt never ordained ſprinkling for his baptiſing but dipping *Mat.*28.19. therefore ſprinkling is none of Chriſts ordinance and ſo by conſequence muſt needs be a *nullity*; but he ſaith, by thus urging the Text, we place the ſubſtance of an ordinance in the critickneſſe of a word, *page* 13. I anſwer, that we doe place the ſubſtance of every ordinance in it's conformity to the Word of God, which alone giveth being thereunto, and for any to doe otherwiſe, it is very ſtrange: but belike, he that by the word baptiſe will not underſtand to ſprinkle, and accept the ſame for Chriſts ordinance in baptiſme, which is as much as if by the word (*circumciſe*) the *Iewes* ſhould

have

have understood to prick the finger, & should so have practised and owned the same for the ordinance of *circumcision* in the judgement of *P.B.* he is a meere Criticke, and placeth the substance of an ordinance of a high nature in the critickneſſe of a word, as he speaketh.

And whereas it is said that baptisme resembleth our buriall and resurrection with Christ, which sprinkling cannot import, *Rom* 6. *Col.* 2. 12 He answereth, that sprinkling or powring water on the face doth hold forth both buriall and resurrection, *page* 14. for those (he saith) that are sprinkled are under the water and buried, if not so, then he demandeth how they were baptised unto *Moses* in the cloud and in the sea, when not so much as a hayre of their head was wet. I answer, that by this reason as they should not be dipped in baptisme, so neither should they be sprinkled, and yet shall they be under the water, and buried nevertheleſſe; This sure is one of the mysteries which hee speaketh of, that cannot easily be perceived, *page* 10. but seeing he thus urgeth the baptisme of the cloud and of the sea in this and divers other places desiring that it may be well minded, as *page* 14. 29. 30. I desire to know, whether thereby he understandeth the baptisme instituted by Jesus Christ, *Mat.* 28. 9. if he doe not, then I demand, why he so often urgeth the same for an example in this point? if he doe, then further demand why contrary thereunto in baptising his Infants (as hee would have it esteemed) he sprinkleth water in their faces? this practice of his to sprinkle water in the face, if persons may be baptised without water, must needs be a point of voluntary religion, as he speaketh of the Surplise, and baptised garments, *page* 15. and hereby any may see how pertinently he allegeth the Scripture. But he saith, that whileſt we thus urge baptisme to hold forth buriall and resurrection, we lose that which it holdeth forth equally therewith (namely) the sprinkling of the conscience in the blood of Christ, *Esay.* 52. 15. *Heb.* 10. 22. *Ezek.* 36. 25. *Heb.* 12. 24. and the laver of regeneration and our washing in the blood of Christ, that blessed Fountaine, *Acts* 22. 16. *Heb.* 10. 22. 1 *Cor.* 6. 11. *Rev.* 1. 5. To which I answer, and deny that sprinkling in the blood of Christ is required to be holden forth in baptisme, or that any of the Scriptures by him alledged, doe prove any such thing, or make any mention at all of baptisme, and therefore are not to be applied thereunto being onely metaphors borrowed from those sprinklings used under the Law. *Heb.* 10. 19. 20. 21, 22. which, although the matter thereof might or did set forth the blood of Christ, and the nature of it, being applied by faith, as 1 *John* 1. 7. yet did not the same at all set forth the manner of baptisme, which onely is to be found in the institution,

Matth. 28.

Matth. 28. 19. and thoſe examples which the Scripture affordeth us thereof, *Marke* 1. 9. *Matth.* 3. 16. *Acts* 8. 38. 39. together with that conformity and agreement with it, hath with death, buriall and reſurrection whereunto the Lord is pleaſed to reſemble and compare the ſame, *Rom.* 6. 4. 1 *Cor.* 15. 29. *Col.* 2. 12. And hee that ſhall affirme that that act of ſprinkling, uſed under the Law, is to be obſerved in baptiſme, becauſe the matter thereof did ſet forth the blood of Chriſt, the matter of our cleanſing may by as good reaſon maintaine that all thoſe particular actions required to be uſed under the Law for the cleanſing of the Leaper (namely) the applying of the blood of his ſacrifice to the thumbe of his right hand, to the tip of his right eare, and to the great toe of his right foot, ought alſo to be obſerved in baptiſme, ſeeing, that the matter thereof pointed out the blood of Chriſt as well as that did, which was uſed in ſprinkling, then which nothing more abſurd can be imagined. As concerning our waſhing in the blood of Chriſt, that bleſſed fountaine, the other particular in which he inſtanceth, and ſaith, that we loſe by urging baptiſme, to hold forth buriall and reſurrection. I anſwer, that he is much miſtaken therein; for as dipping in the judgement of the ſpirit of God is waſhing, 2 *King.* 5. 14. compared with 10. ſo likewiſe unto waſhing by dipping is neceſſarily required much water, as is ſeene, *Iohn* 3. 23. whereupon it doth follow, that like as dipping of the whole man in water, and his riſing againe forth of the ſame, doth lively hold forth and repreſent his death, buriall and reſurrection with Chriſt, according to *Rom.* 6. 3. 4. 5. *Col.* 2. 12. ſo likewiſe his dipping or waſhing in much water, muſt needes be a full reſemblance of his waſhing in that bleſſed fountaine, the blood of Chriſt, ſet open to waſh in for ſinne and for uncleanneſſe, *Zach.* 13. 1. We therefore by urging baptiſme to hold forth buriall and reſurrection, loſe not that which ought equally to be holden forth therewith (namely) our waſhing in the blood of Chriſt, &c. But *P. B.* himſelfe, who for baptiſme uſeth ſprinkling, loſeth both buriall and reſurrection, and that which ought equally to be holden forth with them both alſo, to wit, our waſhing in the fountaine of the blood of Chriſt, for that ſprinkling hath neither ſimilitude, nor any proportion with any of them.

But he ſaith that a thing that is dipped in water, is not therefore waſhed and made cleane; to which I anſwer, that then much leſſe is that which is onely ſprinkled with water therefore waſhed and made cleane, but I have proved before that dipping is waſhing, and therefore he that is dipped, is waſhed, and conſequently made cleane ſo farre forth as the ordinance of baptiſme doth require, that alone

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ſerving fully to demonſtrate our death, buriall, reſurrection with Chriſt, and the waſhing away and cleanſing us from all filthineſſe in the fountaine of his blood *Zach.* 13 1.

Yet this will not ſuffice, therefore he further urgeth, that in thoſe Countries where baptiſme firſt begun, they dipped often, and alſo rubbed thereby to cleanſe *pag.* 14. I anſwer that they dipped in thoſe countries, where baptiſme firſt began, is moſt certaine, and accordingly do we practiſe; and when *P. P.* can prove that they dipped often, &c. and alſo juſtifie their practice by the Word of God, wee ſhall therein alſo follow their example. But ſeeing that he conceiveth they dipped, and not onely ſo but alſo dipped often, &c. Why then doth he accuſe us who dip but once, as though that were too often? and moreover if they uſed to dip where baptiſme firſt began, then is dipping the old, and ſo conſequently the good way, *Ier.* 6. 16. and why then doth he reproach the ſame as a new way, *pag.* 3. and doth not rather, as he would teach his reader in the frontice-piece of his booke, walke in the old and good way, that he may finde reſt? *Ier.* 6. 16. but it appeares that he loves to wrangle, and therefore, now contrary to dipping often, and rubbing to cleanſe, he ſaith, that a little water ſerveth to ſet forth our waſhing in the blood of Chriſt intended in baptiſme as well as a great deale. and the waſhing of a part, as the face, according to the preſent cuſtome as well as waſhing of the whole man, as appeareth by Chriſts waſhing of *Peters* feet, *Iohn* 13. 10. I anſwer, that a little water ſerveth not ſo fully to ſet out our waſhing in the blood of Chriſt as a great deale doth, and therefore, when the Lord himſelfe would ſet forth this thing unto us, he doth it not under the reſemblance of a little water, but of a fountaine of water, *Zach.* 13. 1. And hence it was, that his meſſenger baptiſed in much water, *Iohn* 3. 23. Neither doth the waſhing of a part ſet forth the cleanſing of us from all filthineſſe, 2 *Cor.* 7. 1. Like as the waſhing of the whole man doth, and therefore, that we might draw neere in full aſſurance it's required (not our faces or feet) but that our bodies ſhould be waſhed in pure waters, *Heb.* 10. 22. Chriſts waſhing of *Peters* feet he applyeth that as well as he doth the baptiſme of the cloud and of the Sea, and therefore, as I anſwered him in that, ſo I ſhall alſo in this; if hee conceive that Chriſt by waſhing of *Peters* feet would ſet forth unto us the manner of baptiſme. I demand then, why contrary thereunto, he uſeth to ſprinkle his infants faces, when he chriſteneth them? And why he doth not rather in a baſon of water waſh their feet? I ſuppoſe therefore, that he knoweth well enough, that Chriſt by waſhing of *Peters* feet, would teach all his Diſciples humility, *Iohn* 13. 15. and not to waſh

a part in baptiſme contrary to his owne inſtitution, *Matth.*28. 19. and example *Marke* 1. 9. *Mat.*3.16. But his great objection againſt the dipping of the whole man, is this (he ſaith) That it's hard to determine how it can ſtand with modeſty and ſhamefaſtneſſe, and yet in the countries where baptiſme firſt began, hee urgeth againſt us, that they dipped often, and alſo rubbed, thereby to cleanſe, *page* 14. Now, if he cannot determine how dipping once may be performed with modeſty, &c. how will he determine how dipping often, and rubbing to cleanſe (as he inſtanceth) could be performed with modeſty and ſhamefaſtneſſe? Surely he will conclude that they put on a linnen garment. But there it will follow, that they baptiſe the garments, &c. Haply he will ſay not the garments but the perſons in the garment, becauſe that when he ſprinkleth his infants he doth not ſtrip them naked out of their clothes; neither yet will he ſay, that therefore he baptiſeth their garments into the death and reſurrection of *Chriſt*, but the infants that are therein. But if it muſt needs follow that they baptiſe the garments, &c. (in their behalfe, I know though not in ours) he will determine, that it was but an error in reſpect of the ſubject, like to the baptiſme of an infant in the ſtead of a believer (as he pleadeth, *page* 12.) and therefore not worthy to be blamed or taken notice of.

Having thus ſpoken his minde againſt the ordinance of Chriſt (to wit) the baptiſing or dipping of believers, which in deriſion he calleth the new baptiſme, *page* 3. hee returnes againe to the former argument the baptiſme of Infants, *page* 10. which, hee ſaith, began many yeeres before Chriſt died, or at leaſt, before the Apoſtles left the world, which indeed, muſt needs be true, if it be the baptiſme which was inſtituted by Ieſus Chriſt, as hee pretends to prove by theſe reaſons that follow.

His firſt ground is from the Covenant of God made with *Abraham*, *Gen.*17. which covenant, he ſaith was neither part of the new, nor yet of the old, *chap.* 17. 18. becauſe it was neither confirmed with the blood of Bulls, nor with the blood of Chriſt, which thing he ſaith, may ſeeme new, but yet he deſires to ſee the error that attends its. I anſwer, marvelling that he ſhould urge Infants, being in a covenant not confirmed with the blood of Chriſt, to prove their intereſt in baptiſme, and ſo by conſequent in the blood of Chriſt; *the blood of Chriſt is the blood of the new Teſtament*, *Mat.*26.28. Now, if that infants be not in this covenant confirmed with the blood of Chriſt, then can they have no intereſt in baptiſme which ſerveth (as he ſaith *page* 14.) to ſet forth our waſhing and ſprinkling with the blood of Chriſt; there needs not therefore any more words

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be uſed to ſhew the errour that attends this new conceit urged to prove Infants right to baptiſme, when it not onely excludes them from baptiſme, but alſo from ſalvation by Chriſt.

But Infants being a part of the Church and members thereof before Chriſt, what doth let them from being ſo ſtill? ſeeing (as hee ſaith) the Lord hath never ſpoken one word thereof, but the contrary. I anſwer, that although Infants were of the Church before Chriſt, yet the Lord hath manifeſtly declared, that they ſhould not be ſo now, Chriſt the true promiſed ſeed being once come, as is ſeene, *Gal.* 4. 22 &c. where the Apoſtle thus ſpeaketh. *It is written* (ſaith hee) *that* Abraham *had two ſonnes, the one by a bond-maid, the other by a free-woman,* 23. *but he that was borne of the bond-woman was borne after the fleſh, but hee of the free woman was borne by promiſe,* 24. which things, he ſaith, was an allegorie, *verſe* 25.26. the bond maid *Hagar* ſhadowing out the old covenant or teſtament and her ſonne *Iſhmael* which ſhe bore to *Abraham* after the fleſh, or by carnall generation, ſhadowing out all the fleſhly and carnall *Iſraelites* which ſhould proceed from *Abraham* in after generations. The free woman, *Sara*, pointing out the new covenant or *Ieruſalem*, which is from above, and ~~teaches~~ her ſon appointing out *Chriſt*, the promiſed ſeed as *Gal.* 3.16. and believers borne from above, or by promiſe, as *Iſack* was, the ſpirituall ſeed of *Abraham*, as *Gal.* 3. 29. and therefore he ſaith, *verſe* 28. We brethren, as *Iſacke* was, are the children of promiſe; after this, to cloſe up the full intent of the ſpirit of God in this thing, in the 29. & 30. *verſes*, he ſheweth that by the carnall and fleſhly ſeed *Iſhmael*, his perſecuting of him which was borne by ~~the~~ promiſe (to wit *Iſaack*) whereupon hee and his mother, was by the command of God, both of them together, caſt out of *Abrahams* houſe, the *Church*, *Gen.* 21. 10. thereby was foreſhowne, that when *Chriſt* the true *Iſaack* ſhould be borne, *Gal.* 3.16. and the barren woman the new *Covenant* or *Goſpell*, ſhould bring forth and beare ſons unto God (as *verſe* 27.) then ſhould the bond woman, the old and carnall covenant, with all the carnall ordinances thereof, *Heb.* 9. 10. together all her ſonnes, the carnall and ~~the~~ fleſhly ſeed be caſt out of the houſe (ſo ſaith the Text, *verſe* 30.) *Caſt out the bond woman and her ſonne; for the ſonne of the bond woman ſhall not be heire with the ſonne of the free woman*, *Ioh.* 7.35.26. and therefore, although children carnally begotten were admitted members of the *Church* before *Chriſt*, yet are they not ſo now, but are with their mother the old and carnall covenant, with all the appurtenances thereof, are to be rejected (as was ſaid before) and ſo alſo is *P. B.* his expoſition of this Script. *page* 22. which by the ſonnes of the bond woman onely

noteth ſuch who have actually refuſed and rejected grace, as *Ioh.* 7. 35. 36. and thereby became bound (as though by nature, before they had rejected grace, they had been free) which is a manifeſt contradiction to the Apoſtle, who by the children of the bond woman underſtandeth all that are borne, as *Iſhmael* was by fleſhly generation, or all thoſe who are not as *Iſaake*, who was by promiſe (as before) *Gal.* 4. 27. 28. with 29.

His next ground to prove the baptiſme of Infants is this, becauſe the Apoſtle exhorteth parents to bring up their children in admonition of the Lord, therefore they were of the *Church*, and ſo by conſequent were baptiſed; but how doth hee prove that they were of the *Church*? thus. becauſe the Apoſtle, who had nothing to doe with thoſe who are without, 1 *Cor.* 5. exhorts their parents to bring them up in the admonition of the Lord. To this I anſwer, that the Apoſtle did not write this exhortation to the children who were without, but to their parents who were within; beſides where the Apoſtle ſaith, that hee hath nothing to doe with thoſe that are without, 1 *Cor.* 5. 12. it's manifeſt, that hee doth not meane that he hath nothing to doe to exhort thoſe that are without, to know and feare the Lord; for hee was ſent to preach the Goſpell to thoſe that were without, that thereby they might be brought within, *Act.* 26. 17. 18. and hee acknowledgeth himſelfe a debtor to all men, to the unwiſe as well as to the wiſe, *Rom.* 1. 14. when he ſaith, therefore that hee hath nothing to doe with thoſe that are without, his meaning is, that he hath nothing to doe to cenſure and deale with them that are without, for their evills of inceſt, whoredomes, theſts, &c. he was not by *Chriſt* made a Judge over men in thoſe matters, 1 *Cor.* 5. 12. 13. no more then *Chriſt* himſelfe was, *Luke* 12. 14. From this reaſon of his to prove Infants to be of the *Church*, and therefore baptiſed, (*viz.*) becauſe the Apoſtle exhorts their parents to bring them up in the nurture of the Lord &c. It will follow, that becauſe the Apoſtle *Peter* exhorts believing wives to be in ſubjection to their husbands, that ſo (although by the word they could not, yet) by their good converſation they might be won, 1 *Pet.* 3. 1. 2. that therefore their unbelieving husbands were of the *Church*, and baptiſed, or elſe the Apoſtle medled with thoſe with whom he had nothing to doe.

But he ſaith, it's an uncomfortable doctrine, to hold that children are not of the *Church*; for if they are not borne members of the *Church*, then they are brought forth children to the divell, *pag.* 25. I anſwer, that by nature we are all alike the children of wrath, *Epheſ.* 2. 3. our being of the *Church* depending upon our new birth and generation, *Iohn* 3. 5. and if all that were not borne members of the *Church* ſhall

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be damned, then by *P. B.* his judgement, ſeeing hee cannot prove any true viſible church to be in the world, *page* 3. (and therefore no children to be borne in church) there ſhall none at all be ſaved. Is not this doctrine of his a very comfortable doctrine, for elſe what end doth he conceive was the preaching of the Goſpell ordained? *Matth.* 28. 19. *Acts* 26. 18.

He hath yet another argument which muſt needs be anſwered, for in it there is great confidence placed, and it's this, the children of believers are holy, and therefore may be baptiſed, 1 *Cor.* 7. 14. To which I anſwer, that the Apoſtle doth not ſay, that the children of believers are holy, but he ſaith, *That the unbeleiving wife is ſanctified to the believing huſband,* (that is) lawfull for his uſe, ſo that he may lawfully abide with her, and needs not for her unbeliefe ſake put her away, (as was ſcrupled, *verſe* 10. 11, 12.) or elſe, if that ſhee were not, then the children which he ſhould beget of her were uncleane or unholy, whereas being ſanctified, or lawfull to his uſe, they are cleane, or holy (that is, *legitimate*) for the holineſſe of the children here ſpoken of, is not concluded from the faith of parent, but from the lawfull uſe which the believing husband hath of his unbelieving wife; for ſo are the words, *The unbelieving huſband is ſanctified by, or to the believing wife, and the unbelieving wife is ſanctified by, or to the believing huſband, or elſe were your children uncleane, but now are they holy.* This Scripture therfore proves no more holineſſe in the children of believers then in the children lawfully begotten in the honourable eſtate of marriage by unbelievers, *Hebr.* 13. 4. and ſo by conſequence yeeldeth no better warrant for the baptiſing of the one, then it doth for the baptiſing of the other; but I intend brevity, and therefore for further anſwer in this point, I referre him to *A. R.* his booke lately printed, wherein the ſame is handled at large.

Theſe are the beſt reaſons that *P. B.* can ſhew to prove the baptiſme of Infants to be according to the word of God, which in regard they cannot give ſatisfaction to ſome, but they ſtill notwithſtanding doe ſticke at the mater, (as they well may) and deſire a precept, or an example to warrant the ſame, and therefore he promiſeth to ſhew both, *page* 29. but firſt hee deſireth that wee would give him an example of an unbaptiſed perſons his baptiſing of others, and of the refuſing of Infants from being of the Church both which being before ſufficiently declared, we will now take notice how he performeth his promiſe: Firſt he ſaith, There are examples of baptiſing of houſholds, as the *Iaylers* and *Lydias*, *Acts* 16. and the houſe of *Stephanus*, and queſtionleſſe divers others *pag.* 29. But I demand an example for the baptiſing of Infants, and not of baptiſing

housholds of believers, such as the *Taylors*, *Act.* 16. 34. and *Stephanus*. 1 *Cor.* 16. 16. and *Crispus*, *Acts* 18. 8. and questionlesse divers others. This is a bad example, (for an example he will have it called though it be none at all) to prove that the baptisme of Infants which must be thus declared: housholds were baptised, but in some housholds there are Infants, therefore Infants have been baptised. This is as plaine an example to prove the baptisme of Infants, as this that followeth is to prove the baptising of notorious drunkards, swearers, thieves, murtherers, &c. whole housholds have beene baptised, but in some houses there are notorious drunkards, swearers, thieves, murtherers, &c. therfore the Apostles baptised such, and such may be baptised. *Who seeth not your folly?* Another example as plaine as this followeth, *The whole Church of* Colosse *were buried with Christ in baptisme*, but children were a part of the *Church*, therefore Infants were baptised, *Col.* 3. 20. 21. I answer, that the whole Church of *Colosse* were buried with Christ in baptisme, and that there were children in that Church to whom the Apostle wrote and exhorted to obey their parents in all things, *Col.* 3. 20. But our question is about Infants, and not children in generall, some wherof are grown to yeers of understanding, as these were to whom the Apostle wrote: for sure *P. B.* will not say he wrote to Infants, which could not understand what he saith. In *Gen.* 43. 14. when *Iacob* sent his sonne *Benjamine* into *Egypt*, he useth these words concerning him and *Ioseph*: *If I am bereaved of my children, I am bereaved.* Now, by his reason, *Benjamine*, who was about seventeene yeeres old, and *Ioseph*, who was about thirty yeeres of age, should both of them be Infants because their father called them children; These examples will yeeld as little satisfaction to any that question the baptising of Infants, as his Reasons before answered.

But although these examples faile, yet *page* 31. he saith, there is a plaine command of Iesus Christ for the baptising of Infants; and it appeareth thus, *Many nations appeare to be* Abrahams, *and to have him for their father*; now, all these nations in which there must needs be some children, by the expresse command of Iesus Christ, *Mat.* 28. 19. are to be baptised. I answer, *Abraham* was to be a father of many nations, some whereof were his naturall and carnall seed, borne after the flesh, as *Ishmael* and the *Iewes*, who for unbeliefe, were rejected, and cast off, with the old and carnall Covenant or Testament, as was shewed before; Others were so to be reputed in respect of their faith, and walking in his steps, as it is written, *Rom.* 4. 11. 12. where it is said, *That he received the signe of circumcision, the seale of righteousnesse of faith, which he had before he was circumcised, that hee*

might

might be the father, marke of whom (viz.) *of all them that believe and walke in the steps of that faith, which he had before he was circumcised*, according to which therefore it is said, *Gal.* 3. 29. *If yee be Christs, then are yee* Abrahams *seed and heires, according to promise*. These later, his spirituall seed by the expresse command of Iesus Christ, *Mat.* 28. 19. are to be baptised, *Goe yee* (saith he) *and make Disciples, or believers all Nations, and baptise them, and he that believeth* (as *Abraham* the father of all that believe did, *Rom.* 4. 11. *Gal.* 3. 29. *and is baptised, shall be saved Marke* 16. 15. But what is all this to prove the baptisme of Infants which believe not, and therefore are none of *Abrahams* seed, who onely are to be baptised? no more then that which followeth which is nothing at all; being the same in effect with this. The *Nations* that are made *Abrahams* seed, the *nations* that are saved, the kingdomes which shall become the kingdomes of our Lord must needs receive Christs badge. This is granted, but proveth nothing lesse then the baptising of Infants, seeing none are made *Abrahams* seed but those which are first made Christs, *Gal.* 3. 29. that wake in his steps, *Rom.* 4. 12. and doe his workes, *Iohn* 8. 36. Neither doe any kingdomes become the Kingdomes of the Lord, but those that feare and serve him, that kisse the sonne, *Psal.* 1. 10. 11. 12. heare his voyce, *Acts* 3. 22. 23. and have him to raigne over him, *Luke* 19 27. Nor doth the Scripture declare the salvation of any more then those onely which believe, he that believeth on the sonne, hath everlasting life, but hee that believeth not shall not see life, but the wrath of God abideth on him, *Iohn* 3. 36. therefore in refusing to baptise Infants who believe not, we curtaile not the nation that are made *Abrahams* seed &c. I should have thought (but that he denyeth a nationall Church, *page* 39.) that he would have all nations of people to be baptised, but seeing hee denyeth the former, I cannot charge him with the later, but by this that is said, it appeareth how hee hath proved the baptisme of Infants from *Matth.* 28. 19. and other his instances then which nothing could possibly be alledged more opposite thereunto, but herein hee doth not seeme strange to mee, finding his whole discourse not onely (weake, emptie and impertinent) but so repugnant and contradictions to it selfe; so that a man in the reading thereof, may very well judge, that he wrote the same intending to desert and render the cause evill and naught which he pretendeth to maintaine, or else desiring to obtaine to himselfe a name amongst those vaine janglers, mentioned 1 *Tim.* 1. who desire to be teachers, when they neither know what they say, nor whereof they affirme, *verse* 7. (And so I leave him and the consideration

ſideration of that which is ſaid to thoſe for whoſe ſakes it was firſt intended, deſiring that it may accompliſh it's propoſed end.

Col. 2. 8. *Beware leſt any man ſpoyle you through Philoſophy and vaine deceit, after the traditions of men, after the rudiments of the world, and not after Chriſt.*

Jerem. 10. 3. *The cuſtomes of the people are vaine.*

2 Theſ. 2. 15. *Therefore brethren, ſtand faſt, and hold the traditions which yee have beene taught, whether by word, or our Epiſtle.*

FINIS.

Page.	Line.	Scapes.	Correction.
2	15	*for firme,*	affirme.
2	18	*for had not continued,*	had continued.
5	9	*for there alſo it will,*	then alſo it will.
5	10	*for by way,*	by the way.
5	14	*for whether conceives,*	whether he conceives.
6	18	*for be a queſtion without Queſtion,*	may very well be a queſtion.
6	32	*for and commanded,*	and they commanded.
7	22	*for ought cannot,*	it cannot.
7	41	*for ſouldiers,*	for his ſouldiers.
8	5	*for that that there is a*	that there is a.
8	33	*for his baptiſing,*	his baptiſme.
9	21	*for further demand,*	further I demand.
10	3	*for with it hath,*	which it hath.

In the *Preface. page.* 2. *line* 9. for *purſuing,* reade *peruſing,* in the ſame line, for *notice therein,* reade *notice how therein.*

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